

# Keeping You Posted

Newsletter of the United Church of Christ **Property of  
Graduate Theological Union**

Vol. 21, No. 9, November 1986

NOV 14 1986

ISSN 0361-8668



## Craigville Speakers Ponder 'Ministry'

UCC pastors speaking at the Craigville III Theological Colloquy on Cape Cod Sept. 30-Oct. 2 explored the theme, "The Ministry of the Whole People of God." Some samples:

RON FARR (United Church of Norwood, MA) said members of his "Training in Lay Ministry" class had written "Rev." before their names and meditated on it. Among their reactions: "I feel uncomfortable with it," and "You're always 'on call.'" People must get in touch with God to overcome a "Moses-like fear" of ministry, Mr. Farr said. "Otherwise," he said, "there is no cure for our fears, no real empowerment, and eventually our attempts at ministry will burn out because our work will not be a co-creation with God."

Her desire to remain a "people pastor" in a growing church prompted MARTHA KRIEBEL (Trinity UCC, Collegeville, PA) to stress lay ministry instead of asking the church to expand the staff. One result: Trinity now uses "an adaptation of Frank Laubach's 'Each One Teach One,'" Ms. Kriebel said. "Our adaptation is: 'Each one recruit one.'" For example, women's fellowship officers and church school teachers find and train their own replacements when their terms expire.

After interpreting Genesis' story of Hagar in the first person, FANNY ERICKSON (New York City's Riverside Church) noted how important storytelling had been in discerning the needs of displaced urban homemakers she had worked with. "Hagar is still here in many places," Ms. Erickson said. "Our mission begins by listening to her story and walking alongside her."

ARNOLD KENSETH (South Congregational Church, Amherst, MA) spoke of authority and the balancing act it requires of pastors. "On the one hand, since our authority derives from God, whose authority is underived, we may be tempted to play God. On the other hand, we may assume a false humility and allow our congregations to seduce us into becoming social directors, fund-raisers, fellow Rotarians—preachers who are hopefully entertaining and always safe."

## Many Clergy Expected to Benefit From Tax Reform

The Tax Reform Act of 1986 will mean savings for many clergy, reports Manfred Holck, Jr., who specializes in tax planning for pastors.

Congress has reduced the number of tax brackets from 15 to three and the maximum tax rate from 50% to 33%. The bulk of UCC ministers will fall in a lower bracket than before, Mr. Holck says, many at 15%.

While the Act begins to take effect in 1987 and will be fully implemented in 1988, clergy can take advantage of its provisions to save money this year, he advises. Tax experts recommend individuals shift as much 1986 income as possible to next year while moving 1987 spending to 1986. For clergy, this could mean deferring income from special services like weddings to 1987 while paying as many bills and making as many donations and purchases as possible in 1986.

Ministers also should alert members to the changes governing charitable contributions. Under the new rules, benefits will accrue only to those who itemize, which means 1986 is the last year tax payers can deduct contributions without itemizing.

Mr. Holck, a Lutheran minister, says the best news for homeowners is that they can continue to deduct mortgage interest payments and real estate taxes even when a housing allowance pays for them. The law prohibiting their deduction was repealed.

Another piece of good news is the continued exemption of contributions to employer pension plan IRAs. The \$2,000-each contribution is tax exempt on joint incomes to \$40,000 and then partially exempt to \$50,000. Over that sum, any contribution is not deductible. With respect to pensions generally, higher-paid clergy will have substantial limits placed on the dollar amount of their annual contributions. Note: *Pension Pointers* will have additional information.

Parents can also breathe a sigh of relief; the child care tax credit remains.

In general, Mr. Holck says, the new rules favor the standard form over the itemized, because by 1988, the standard deduction will

be \$5,000. If you itemize, you will no longer be able to deduct such hefty amounts as state and local sales taxes, although you still can take off state and local income taxes. Nor will you be able to deduct interest on loans and credit cards (to be phased out by 1991).

Other items eliminated include:

- \*dividend income exclusion
- \*two wage earner deductions
- \*political contributions credit
- \*long-term capital gains tax limit (profits are now taxed at ordinary income tax rates except homes)

\*investment tax credit, out Jan. 1, 1986

How to handle unreimbursed professional expenses could give clergy a real tax headache, Mr. Holck cautions. Few pastors have itemized deductions exceeding the \$5,000 to be offered on 1988's standard form. But no itemized deductions means no tax breaks on out-of-pocket expenses like books or travel. A sensible solution, he says, is to ask your congregation to reimburse you.

The Tax Reform Act of 1986 is "anything but simplification," Mr. Holck cautions. In the UCC, the Stewardship Council sends its income tax guide free to every minister and the Pension Boards have a video cassette on how to fill out Form 1040. Also recommended is Mr. Holck's *The Clergy Journal*, \$21 a year from P.O. Box 162527, Austin, TX 78716.

## UCC HQ: 3 Cities Remain

The Cleveland, New York City and St. Louis metropolitan areas are still in the running for consideration as possible UCC headquarters, reports the committee charged with recommending a national site for the UCC.

Chicago and Indianapolis have been eliminated from the selection process, with the explanation that the other three cities best met the criteria developed.

Next come further study of the three areas, a Jan. location committee meeting and a report in Mar. to the Executive Council, which will make a recommendation to Synod.

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## Fasting for Thanksgiving?

By Eugene A. Schneider

Is it possible for "thanksgiving" to have any meaning today? Most adults have noted the difficulty parents have of getting their offspring to say "thank you." Some grown-ups seem to find it impossible to express thanks.

Our Hebrew forebears developed a complex system of thanksgiving, thank offerings and sacrifices which institutionalized thanksgiving within the daily life of each person.

The four principal motivations for these practices included: a) gifts and tributes which included tithes and verbal thanksgivings; b) a system of providing food for God and the priests; c) a means of communion which was the sprinkling of animal blood, and d) a means of atonement which included the use of scapegoats and substitutes.

Worship today, both public and private, has evolved from these ancient Old Testament practices. Our offerings represent the gifts, tributes and sustenance for full-time workers in the church. Fortunately, we have discovered God does not expect a plate of food every day! The theological content of the sprinkling of the blood and scapegoats

has been replaced by the sacraments and the New Testament concept of forgiveness.

The pastoral prayer gathers up the collective experiences of the congregation and offers them to God in thanksgiving. People may not think of the service of worship as a service of thanksgiving, but that is what it is. Thanksgiving is praying, praising, remembering and giving, but most people associate thanksgiving with the annual November holiday that focuses not on a relationship with God, but on a table laden with more food than any human being needs.

It is difficult to be grateful to God when we are constantly being reminded by the media of the suffering brought about by natural disasters and the demonic destructive actions of other persons.

James M. Gustafson in *Theology and Christian Ethics* says: "The experience of gratitude is a pivot on which our awareness of God's goodness turns toward our life....What is given is not ours to dispose of as if we created it, nor ours to use to serve only our own interests. . . . Rather, if life is

given in grace and freedom and love, we are to care for it and share it graciously, freely, and in love. . . . God has been good to us, and in gratitude to him we have reason enough to seek the good of others, and be moved to do so."

This leads to the observation that the more we have to be thankful for, the less grateful we become. If we are to recover thanksgiving as one of the marks of a Christian, we need to find a new way of expressing and celebrating it.

Perhaps the "new way" is actually recovering the old discipline of fasting. Moses fasted 40 days on Mt. Sinai; David fasted when his child was ill; Nehemiah fasted in sorrow for Jerusalem. Jesus fasted during his temptation. Paul fasted following his conversion. Jesus warned against the ostentation of the fasting Pharisees because the key of his message was joy.

Fasting in our country and other nations of the world has called attention to national problems needing resolution.

Today, systematic, private fasting could lead us to conscientious thanksgiving, which, in turn, becomes spiritual renewal.

Eugene A. Schneider is deputy director of the UCC Office of Communication.

## Priorities Report

### Family Life

Societal and governmental changes that increase stress on the family got attention recently at Vermont's yearly ecumenical "Convocation on Economic and Social Support for Family Life," held in St. Albans at First Congregational Church. It's hard for needy families and those who help them "when we run into agencies that don't want to help or can't help in a certain way," says R. Ward Wilson, First Congregational's pastor. He says the daylong event, with speakers from service-providing agencies, "got people talking to each other" about how to reduce such stress, Mr. Wilson says.

### Justice and Peace

Cornerstone, an ecumenical justice and peace project supported in part by Denver-area UCC churches, trains volunteers to visit inmates in five jails and prisons and to respond to their

requests for assistance. Mark Wessley, heading the program for a year under UC Board for Homeland Ministries sponsorship, says some of the project's 25 volunteers even help inmates, upon discharge, make the transition back to the outside world. Mr. Wessley says criminal justice is one of three areas in which Cornerstone works to promote nonviolence "as a way of life consistent with a comprehensive vision of peace and justice."

### Spiritual Renewal

Al Krass, pastor of Reformation Church in Fairless Hills, PA, says he's "full of enthusiasm" about the annual "spiritual check-ups" he recently completed with the congregation. Members filled out forms to help "assess [their] progress in the Christian life and to flag areas for discussion," Mr. Krass says. Requests emerging from the check-ups have resulted in two new adult classes in Sunday School and the availability of more books to aid in the study of the Bible.

### Youth/Young Adult Ministries

Young adults who are "questioning, struggling and seeking in faithful ways, away from the church," need to know that they will always be welcome at church, says Dennis Frische-Mouri, pastor of Bethlehem UCC, Evansville, IN. He heads the young adult committee of the Indiana-Kentucky Confer-

ence's Youthful Ministries Division, which has put out "Resource Kits for Young Adult Ministries." The kits include books, worship materials and other resources emphasizing that young adults are not "institution-oriented" and that church school and fellowship groups don't always work for them. Mr. Frische-Mouri says. For a free bibliography, write to M. Pat Russell, Indiana-Kentucky Conference, UCC, 1100 W. 42 St., Indianapolis, IN 46208.

## Two Books Look at Death and Grief

Two new books will assist pastors in counseling for death, grief and suicide.

In *Reflections on Death and Grief*, Albert J. D. Walsh notes: "When we are called to minister to the dying and/or bereaved, many of us . . . rush in with words and a trite formula." The author demonstrates the need for silence as well as words of solace and consolation. He also deals with preparation for death. \$4.50 from Baker Book House, Grand Rapids, MI 49506.

*Mourning After Suicide* is a primer for survivors of suicide. Herself a survivor of the suicide of her 22-year-old son, author Lois A. Bloom shares her thoughts on the grieving process and questions that arise regarding a loved one's suicide. \$1.25 from Pilgrim Press, 132 W. 31 St., New York, NY 10001.

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P.O. Box 346  
Kutztown, PA 19530

Published ten times per year (except July and August) at 105 Madison Ave., New York, NY 10016. Second class postage paid at New York, NY 10001 and additional offices. Prepared by the Office of Communication of the United Church of Christ, editorial offices, 105 Madison Ave., New York, NY 10016. Postmaster: Send address changes to KYP at 105 Madison. ISSN 0361-8668



## Delegation Opposes Loans to Chile

A UCC delegation to Chile, studying the human rights situation there, has called on the Reagan Administration and Congress to oppose multinational loans to the country until democracy is restored there.

The group also urged that pressure be brought on Chilean dictator Augusto Pinochet to end the state of siege instituted after an assassination attempt against the military leader failed in Sept. The American Government should consider economic sanctions, the UCC visitors declared, and the U.S. Embassy should continue its work in human rights.

The seven-member delegation was sponsored by UC Board for World Ministries and the Office for Church in Society and was hosted by the Latin American Council of Churches and the Pentacostal Church of Chile. Members said human rights and church leaders stressed that a military solution to Chile's problems is "unacceptable and impossible."

"Americans need to be informed about conditions in Chile," said trip member John Rogers, Michigan Conference minister. The group recommends UCC churches use "Human Rights Day," Dec. 10, as a time to focus on Chile. It also seeks closer ties between the UCC and Pentacostal Church of Chile.

## Roberts: Schools Need to Teach About Religion's Role

Educators and textbook publishers, zealous to avoid suits, have often ignored religion—leaving an inaccurate silence on its role in America, says Nanette Roberts, UC Board for Homeland Ministries' secretary for public issues in education.

UCBHM backs the Supreme Court's 1963 decision banning state-sanctioned school prayers, but argues that the second part of that ruling, urging the study of religion and its influences, is neglected.

"We want to see history taught as accurately as possible, and for America, that means talking about religion," Dr. Roberts says. "For example, if you're teaching about the abolitionist movement, you cannot honestly do it without mentioning the churches." The church was also involved in establishment of child labor laws, shortening of the work week and turn-of-the-century settlement houses, Dr. Roberts points out, adding that omissions must be brought to the attention of educators and publishers.

Other religious educators have noted that secular literature and art often contain critical biblical allusions and that students need to be able to recognize them. Besides explaining the references, the educators suggest litera-

## THISTLETHWAITE ON NUCLEAR-AGE THEOLOGY Naming Heresies Is Tempting, But Seeking 'Shalom' Is Better

In an era when the annihilation of humanity is possible—and when "liberal" theology, so influential at the UCC's birth, is unraveling—it is tempting to make "anti-nuclearism" a new theological rallying point.

That is the assessment of theologian Susan Thistlethwaite, who in a recent interview warned against that temptation. She is professor of theology and culture at UCC-related Chicago Theological Seminary and editor of the 1986 book *A Just Peace Church*.

Dr. Thistlethwaite agreed that nuclear weapons have raised unprecedented questions for people of faith. "When you're talking about nuclear weapons, you're talking about the fate of the earth," she said.

And she noted that the UCC seems to be asking "what comes next" in its current search for theological identity. "Liberal" theology, prevalent in mainline churches during the UCC's formative years, is being criticized both by theological conservatives and by liberation theologians—partly for its overreliance on individual personal experience as a norm, she observed.

But making anti-nuclearism the new theological "ultimate" would be a mistake, Dr. Thistlethwaite said. For one thing, it

could become an authoritarian doctrine that, at its logical extreme, would brand as non-Christian anyone who did not adopt certain anti-war stances. Naming heresies is not the best way to peace, Dr. Thistlethwaite said, especially in a church that claims to tolerate diversity. Also, "it is possible to focus on the absence of war so much that you fail to notice the people who are dying around you."

Instead, she recommended the concept of "shalom" as a theological starting point. "Nuclearism is the symptom of a huge issue which we should better call 'just peace,'" she said. "In the biblical corpus, peace and justice are never separate."

The call for "shalom" has clear implications in matters of public policy and human relations, but its messages for the church itself—including covenant and "community"—can be harder to grasp, Dr. Thistlethwaite said. In the book she edited—a statement on peace written for UCC discussion—both kinds of issues are probed. "That's why we called it *A Just Peace Church* and not just 'Just Peace' in general," she said.

The book, produced by a Peace Theology Development Team commissioned by Synod, includes chapters on "The Just Peace Church: Living in the Spirit" and "Structuring the UCC for a Just Peace." Send \$6.95, plus \$1.50 for postage and handling, to Pilgrim Press/United Church Press, 132 W. 31 St., New York, NY 10001, 212-594-8555.

## CORRECTIONS

In Sept. KYP, errors were made in the higher education photo and story, and we failed to include all hunger study proponents.

On the page 3 photo, Richard Harter is president of UC Board for Homeland (not World) Ministries, and the picture was taken at the higher education meeting in Cambridge, not at an annual meeting of either the Homeland or World Board.

In the higher education story above the photo, the grants totaling \$80,000 were made by UCBHM through and in consultation with the Council for Higher Education, not by the council itself.

The proposal to do a study on UCC hunger programs described on page 7 was generated by UCBHM and the Office for Church in Society as well as by UCBWM. Other instrumentalities may have joined the request since KYP went to press.

SEND NEWS stories, PHOTOS and OPPOSING VIEWS of 100 words or less to political or social stands taken in a particular article to KYP, Office of Communication, UCC, 105 Madison Ave., New York, NY 10016.



# Church Reps Issue Summit Call

A U.S.-Soviet moratorium on nuclear testing was urged of Ronald Reagan and Mikhail S. Gorbachev in a pre-Summit statement issued by six top American religious leaders.

Their "Call to Hope and Realism in Iceland" asked the U.S. President and Soviet leader to agree to halt testing of nuclear weapons until a comprehensive test ban treaty can be concluded. It also called for a moratorium on testing anti-satellite weapons against objects in space and a commitment to maintain compliance with existing treaties, including SALT II and the ABM agreement.

Written by UCC president Avery D. Post and Christian Church (Disciples of Christ) general minister and president John O. Humbert, the statement also was signed by leaders of the Reformed Church in America, Church of the Brethren, Unitarian Universalist Association and Christian Methodist Episcopal Church.

The statement's signers urged the U.S. and Soviet heads of state to reject the "voices of fear and illusion" that say "do not trust the enemy" and "do not make any deals with the enemy," but "string the public along."

They instead recommended "voices of hope and realism" that say "peace is possible"; act on it now. "It is possible to end the arms race," they wrote. "It is possible to develop structures of common security . . . of justice." As church people, they said, "we expect and should expect real results in Iceland . . . new momentum in arms control for the next summit . . . a nuclear freeze to be achieved, and the arms race ended."

The religious leaders ended their statement with a promise to pray for President Reagan and Mr. Gorbachev and for "specific and concrete steps" that would give "momentum to a new era of cooperation and common pursuit of justice and peace."

# Japanese Internment Brief Is Filed

Redress for Japanese-Americans incarcerated during World War II is sought by UC Board for Homeland Ministries and three other church bodies in a "friend of the court" brief filed in the Second Court of Appeals in DC.

"Congress tried, convicted, sentenced and imprisoned a race of Americans without a judicial trial or any concern for individual culpability," the church brief points out. A legislative act "that punishes a race," it charges, "exceeds the authority of Congress and requires monetary compensation for the direct damages caused."

Calling the mass internment of Japanese-Americans "a deprivation of the whole range of our fundamental constitutional rights," the brief says that "Americans of Japanese ancestry, and all other minorities, should be told that this Court will not again permit the government to imprison a race of our people in concentration camps or to foster and exploit racial hatred."

In supporting victims of internment, the court case follows a resolution passed by General Synod 14 that urges Congress to act immediately on the following recommendations: that living victims of the incarceration be given \$20,000 each in compensation, that the U.S. Government "offer a formal apology for the indignity imposed on Japanese-Americans who were involuntarily imprisoned" and that a Presidential pardon be granted to an estimated 15-25 individuals convicted of violating a curfew imposed on people of Japanese descent for refusing to report for relocation.

# WCC Hears Evangelical View

Which comes first, the love of Christ or the recognition of fallenness?

This question epitomized six hours of conversation on ecumenism and evangelism between Emilio Castro, general secretary of the World Council of Churches, and John White, vice-president of the National Association of Evangelicals, at the WCC Forum, held in Cleveland Oct. 2-4.

The question arose when Dr. Castro expressed surprise that Dr. White started with the Fall rather than the Gospel, as the WCC head expressed it.

"But why did you learn to love Jesus?" retorted Dr. White. "Wasn't it because you knew you needed him?"

"No," answered Dr. Castro. "It was after I heard the good news that I realized I was lost."

That discussion was one of a dozen different seminars, plus Bible study sessions, "conversations" on world issues and plenaries, which made up the three-day forum. The forum attracted 500 women and men, clergy and laity, more than 10% of them UCC.

Their task? To study emerging global issues pertinent to the ecumenical movement looking forward to the 1991 WCC World Assembly, slated for Canberra, Australia.

For Dr. Castro, who assumed office at the beginning of 1985, there is no ecumenical movement without participation of the evangelicals. Citing many common affirmations—e.g., the Trinity, the authority of scripture, the saving work of Jesus and the proclamation of the Kingdom of God—he indicated that there are many common entry points between the two.



John White (L) and Emilio Castro (R) at WCC.

"But no theological position can a priori be excluded from theological discussion within the World Council," he said. "Therefore, there can be no arbitrary line between ecumenical and evangelical."

But Dr. White demurred. "We DO have an a priori theological stance," he replied, "the doctrine of salvation by faith alone."

According to Dr. White, this crucial distinction underlies their different approaches to the mission of the church. "It's not how we do mission, but how we understand what the message of mission is," he said. "For us, the rational, credal understanding of the Gospel is fundamental. Your approach is, 'Let's get out there and do it, and in doing it, we will discover what we agree on.' Ours is, let's define what we agree on, and then maybe we can get out there and do."

Plain Dealer/Marvin M. Greene

# UPCOMING EVENTS

Conferences on changing pastorates and aging are scheduled to be held in Dec. and Jan.

The Interim Network will sponsor "Changing Pastors: Prime Time For Partnership" on Dec. 1-2 in Howard Johnson's O'Hare Motor Lodge in Chicago. Aimed at judicatory staff, the interdenominational meeting will focus on developing partnerships between parishes, interim pastors and the regional and area staff responsible for care and support during the transition period. Contact Interim Network, 5885 Robert Oliver Pl., Columbia, MD 21045, 301-730-6806.

The American Society on Aging will offer a one-day program on "Religion, Spirituality and Aging" Jan. 14 following its Jan. 11-13 conference on "Everyday Ethics in an Aging Society," to be held in the Westin Peachtree Plaza, Atlanta. The importance of religion in old age, pastoral care for the elderly and ministry in long-term care institutions will be covered. Contact American Society on Aging, 833 Market St., Suite 516, San Francisco, CA 94103, 415-543-2617.



## Women's Week Set for February

"UCC Women's Week" has been scheduled for Feb. 1-7 in 1987. Pastors are asked by the Coordinating Center for Women in Church and Society to develop activities relevant to women for that week and especially for Sunday service on Feb. 1.

"UCC Women Continue the Journey" is the theme. It was selected because 1987 is the year that a decision will be made regarding representation of women's concerns in the UCC structure. CCW members are asking Synod to make the center an instrumentality.

To assist congregations in planning for the week, the center has issued a Bible study for Micah 6:1-8, a reading in the Common Lectionary for Sunday, Feb. 1. CCW selected the Old Testament passage because of its emphasis on justice. The center has also published worship resources—including prayers, litanies, hymns and two theological reflections—and a list of 25 ideas for programs and services.

The last two items will appear in a special section of the fall issue of *Common Lot*, along with an order form for the Bible study. Copies of the Bible study are \$1.25, with a special price of \$7.50 for orders in multiples of ten. Contact Patricia Miller at CCW, UCC, 105 Madison Ave., New York, NY 10016, 212-683-5656.

## Churches Face Hard Choices in Dealing With Mandated Federal Budget Cuts

With sharp cuts in domestic programs mandated by Congress, churches are being forced to make some hard choices in their support of Federal programs for the poor, according to Washington-based church leaders.

The Gramm-Rudman-Hollings budget-balancing law is a "stark reality we have to live with," says Arthur Keys, a UCC minister who heads Interfaith Action for Economic Justice, a coalition of 25 religious agencies. Gramm-Rudman-Hollings seeks to balance the Federal budget through annual reductions in the deficit until it hits zero in 1991.

Both Mr. Keys and Jay Lintner, director of the Washington office of the UCC Office for Church in Society, concede that some programs may be cut back. "There is no longer a political will to experiment with new ways to end poverty," Mr. Lintner says. "We will have to set priorities." One new strategy is to concentrate on specific programs, such as a proposal to help poor children, by working to secure adequate funding and helping to draft new legislation.

The church leaders say the deficits, which Gramm-Rudman-Hollings tries to control, result from stepped-up military spending and extensive tax cuts enacted in 1981.

## OCLL Officials Respond to Critique of Ministry Manual

Officials of the Office for Church Life and Leadership say readers should be aware of factual errors in the Biblical Witness Fellowship's critique of the new UCC *Manual on the Ministry*.

The critique filled a special issue of the BWF newsletter *The Witness*, mailed in mid-Oct. to the pastor and council or consistory president of every UCC church.

OCLL executive director Reuben A. Sheares II and executive associate Thomas Tupper make the following corrections.

Many of the BWF's arguments about the relationship between associations and local churches should be directed at the UCC Constitution and Bylaws, not the ministry manual, Dr. Sheares says. The BWF says that amendments to the Constitution and Bylaws—creating a three-way covenant in ministry among the person involved, the calling body and the association—were made in 1986. Actually, General Synod adopted the amendments in 1983, and they took effect in mid-1984 after ratification by more than the required two-thirds majority of conferences.

Thus—responding to BWF comments that the manual "does demonstrate an expansion of the association's power" and "some would feel that the document in-

fringes on congregational autonomy"—Dr. Sheares says: "The powers of the association are derived from Paragraph 22 of the Constitution and Bylaws. The manual does not add to them at all."

In criticizing the manual's codes for ministers—which include such pledges as "I will seek to understand, support and interpret the diverse ministries of the Church"—the BWF errs in saying the codes "serve as the basis for the accreditation and authorization of a minister's standing." The codes do not have that purpose, Mr. Tupper says. Rather, the manual says their purpose is to "give expression to, and facilitate conversations about, the commonly held values and expectations of the Church"—all in the context of the "partnerships" among church bodies that authorize ministry. The codes are deliberately separate from the manual's "Review and Discipline" section, he says.

The BWF says the manual's nondiscrimination section is "a subtle attempt" to introduce Synod's views on sexual orientation into local churches. Mr. Tupper notes that the statement also lists race, gender and other factors in the context of "to whom the church will minister"; it does not set ordination or church membership standards.

## UC Scene

Attending open meetings of Alcoholics Anonymous is a good way for clergy to learn about alcoholism, says KENNETH A. FRAZIER, JR., pastor of Stanley Memorial Church, UCC, New Britain, CT. A recovering alcoholic himself, Mr. Frazier says ministers and other helping professionals are often "woefully ignorant" of the nature of alcoholism and its spiritual, emotional and intellectual effects on its victims and their families. He says AA and affiliated groups for relatives of alcoholics often welcome clergy to their meetings. UC Board for Homeland Ministries corporate member TRISH GREEVES of Vienna, VA adds that moderate drinking may be a possibility for some, but is not an option for a chemically dependent person. "Abstinence is not always 'prudent,'" she says. "For many it is a delicate lifeline. We need to make that distinction whenever we talk about moderation."

FIRST CONGREGATIONAL UCC in Washington, DC raised money for its homeless women's dinner program by inviting supporters to share a meal similar to the dinners served to women helped by the six-year-old project. Members from other churches in the Potomac Association also attended. LINCOLN TEMPLE UCC provided music.

Interfaith Action for Economic Justice suggests that funds for anti-poverty programs could be restored through holding the line on defense spending, increasing tax revenues that do not hurt the poor and "paying careful attention" to domestic spending, including possible cuts in various business subsidy programs and Federal pensions for early retirees. For a copy of *Hard Choices: Federal Budget Priorities in the Gramm-Rudman-Hollings Era*, send \$3 to Interfaith Action, 110 Maryland Ave., NE, Washington, DC 20002.

## JOB OPPORTUNITIES

CONFERENCE MINISTER sought by South Dakota Conference to work out of headquarters in Sioux Falls. Candidates should have excellent communication skills and special concern for rural America. Application deadline is Nov. 15. Write to Young Moore, III at P.O. Box 392, Vermillion, SD 57069.

MINISTER FOR STEWARDSHIP DEVELOPMENT is sought by Ohio Conference. Responsibilities include stewardship education, fundraising and development of resources. Deadline is Jan. 1. To apply for the Columbus-based post, write Thomas Dipko, 41 Crosswell Rd., Columbus, OH 43214.



## CLERGY COUPLES Good Placement Is the Major Concern

Insuring that both husband and wife find positions in the same area that are challenging and stimulating is the major concern of many clergy couples. Too often, one of the spouses, usually the wife, has to settle for what is available rather than what is desired, KYP was told in recent interviews.

"I am essentially unable to pastor in this area," says Rebecca Erb of Colchester, VT, who serves as minister of Christian education at a local Methodist church. Her husband of 23 years, Charles Erb, is pastor of Malletts Bay Congregational Church.

"Perhaps clergy couples should try rotating, which would allow decisions to be based on the wife's needs half the time," she suggests.

The situation is often more problematic for women. "The church still tends to favor men for purposes of placement, making it difficult for them to work towards a goal," states Belinda Fiorilli, interim minister of Sherburne (NY) First Congregational Church.

Another problem facing the clergy couple is that similar stresses and strains don't always allow for supportiveness. There is an almost inherent competitiveness that exists even if the husband and wife are pastors at different churches. "Thinking that you are not doing well at your church, but your

spouse is successful at his (hers) can be devastating," declares Ms. Fiorilli.

Co-pastoring a church might solve the problem of dual placements. However, Carol and Fred Atwood-Lyon, co-pastors of the Quincy Point (MA) Congregational Church, point out that it creates other problems.

"Both husband and wife should have broad work experience before attempting to co-pastor," they advise.

The Atwood-Lyons feel that the marriage must be strong and the clergy couple should be compatible and have a common vision for their work.

They stress the necessity of consciously working to help the congregation overcome its prejudices. The Atwood-Lyons, for example, deliberately assigned her the larger office space. "That raised a few eyebrows among our congregation, which has been rather understanding," they remark.

## Educational Grants To Aid Minorities

UC Board for Homeland Ministries has given 11 grants totaling \$129,000 to educational programs for minority youths. Funding was provided by the Neighbors in Need offering.

The Homeland Board's Educational Outreach to Low-Income and Minority Youth and Families project provides \$5,000 to \$15,000 in seed money to help partnership programs designed to encourage minority youths to remain in school and to aim for a college education. The funded programs involve churches or church-related groups, public schools and community organizations.

Receiving the grants were projects in Honolulu, HI; Rock Island, IL; Louisville, KY; Pittsfield, MA; Detroit and Grand Rapids, MI; Minneapolis, MN; Springfield, MO; Lincoln, NE; New York City, NY; and Orwin and Tower City, PA.

## Volunteer Chaplains Help Fire Departments

Over 1,000 pastors across the country are involved in a special form of ministry—they are fire chaplains, reports Kenneth H. Worthman, president of the Fellowship of Fire Chaplains. The chaplains counsel fire fighters and victims of fire tragedies.

Mr. Worthman, a UCC minister, says that both within fire departments and among clergy, there is growing interest in this type of service. Fire chiefs have sought the assistance of ministers, and, in other instances, clergy have taken the initiative.

Current and prospective fire chaplains are encouraged to join the ecumenical fellowship. Contact Mr. Worthman at First Congregational Church, UCC, 1006 Ogden Ave., Lisle, IL 60532, 312-968-3263.

## Warning to Choirs: Don't Alter Words To 'Edelweiss'

Churches that set new words to the song "Edelweiss" run the risk of being sued for copyright violation, reports Religious News Service.

RNS says many churches like to use the popular tune for a choral benediction. But Charles Mathes of Williamson Music Co. reminds choir directors that "Edelweiss," composed in 1959 by Richard Rogers and Oscar Hammerstein for the musical *The Sound of Music*, is copyrighted. Permission is not given to anyone who wants to change the music or lyrics "in any way," he says.

According to the American Society of Composers and Publishers, which keeps track of copyright infringements, religious organizations are generally free to perform copyrighted material but must seek permission from the copyright owner to make any changes in the music or lyrics. Royalty fees are generally waived for churches. And it is illegal to make photocopies of music without the express permission of the publisher.

Most likely to incite legal action is inclusion of a copyrighted song without permission in a book to be distributed or sold or by a church on a radio or TV broadcast, New York attorney Bruce Gold told RNS.

## RECOMMENDED

PROJECT EQUALITY RESOURCE PAK gives churches suggested activities in support of equal employment opportunity and "Project Equality Week," Nov. 16-23. Contact Project Equality at 1020 E. 63 St., Suite 102, Kansas City, MO 64110, 816-361-9222.

THE KINGDOM CHUMS: LITTLE DAVID'S ADVENTURE, by Word Inc., is a newfangled rendition of the David and Goliath story set to air Nov. 28 8-9 P.M. (EST) on ABC stations. Combining live action and animation, the show transforms three children into the world of cartoons to teach them some pragmatic lessons on faith and courage. Writers made an attempt to be inclusive by setting initial live scenes in a multiracial school and including a Jewish boy, who wears a yarmulke, as a main character.

CHILD LURES, A GUIDE FOR THE PREVENTION OF MOLESTATION & ABDUCTION gives very usable tips to parents and other adults responsible for children. Author Kenneth Wooden, an investigative reporter for ABC News' "20/20," outlines lures commonly used by abductors/molesters, following each with ways to avert the advance. \$3 each for 1-10 copies, \$2 for 11-150 and \$1.50 for 151 up. Write National Coalition for Children's Justice, 4345 Shelburne Rd., Shelburne, VT 05482. For bulk orders, call 800-848-4040; others, 802-985-8458.

## Fairness Doctrine Attack Is Decried

The UCC Office of Communication's board of directors has called on Congress to respond to legal attacks on the Fairness Doctrine by reaffirming that the doctrine is "a binding statutory obligation."

In passing a resolution to that effect at its meeting in New York City Sept. 25-27, the OC board noted a recent U.S. Court of Appeals ruling that the Fairness Doctrine does not enjoy the status of law.

The doctrine, codified in a 1959 Congressional amendment to the 1934 Communications Act, says broadcasters must cover issues important to their communities and "provide a reasonable opportunity for the presentation of contrasting views."

Expressing concern that the court ruling could lead to the repeal of the Fairness Doctrine by the Federal Communications Commission, the board also urged UCC congregations to contact their congressional representatives to protest the FCC's "disregard for the public interest" in opposing the Fairness Doctrine.

In another matter, the OC directors reaffirmed their support for children's television legislation (H.R. 3216) introduced by Rep. Tim Wirth (D-CO) to set aside one hour each weekday for children's programming.



# Jacob Lawrence

## Toussaint L'Ouverture

### Limited Editions

To benefit the Amistad Research Center



"The Toussaint L'Ouverture editions are among the most important American prints to be published this year. The collector able to obtain one of these works will be fortunate indeed." David C. Driskell, Professor of Art, University of Maryland.

"Lawrence is the American painter of struggle merged with grace, and, in his work, one of the most gracious and openhearted artists this country has produced." Seattle Post – Intelligencer, July 8, 1986.

"To see them (the Toussaint L'Ouverture Series) is to wonder why the tragic life of this remarkable man had to wait so long for visual expression. But it is well it did, because no one was better suited to the task than Mr. Lawrence." The New York Times, April 18, 1982.

The Toussaint L'Ouverture Series occupies a special place in the United Church of Christ. The Toussaint L'Ouverture Series is a jewel in the Aaron Douglas Art collection of the Amistad Research Center. The United Church Board for Homeland Ministries/American Missionary Association aided by grants from the National Endowment for the arts conserved and remounted these precious original tempera on paper paintings created in 1938 by Jacob Lawrence. Now Mr. Lawrence is creating silk screen editions to benefit the Amistad Research Center.

The numbered and signed editions of General Toussaint L'Ouverture, #20 in the series, and The Birth of Toussaint L'Ouverture, #6, are limited to 100. A 10% discount is offered to United Church related collectors until November 30, 1986. Income from the Toussaint L'Ouverture editions supports the work of the Amistad Research Center.

The Amistad Research Center was founded in 1966 by the American Missionary Association "now part of the United Church Board for Homeland Ministries" and six A.M.A.-affiliated colleges. With the archives of the A.M.A. as a core, the Center has collected more than eight million priceless and unique manuscripts dating from the late 1700's to the 1980's. These include letters, minutes of meetings, diaries, unpublished writings, and photographs. This historical raw material documents the rise and fall of slavery, the subjugation of the Native Americans, the social histories of various immigrant groups, and the efforts of individuals and groups to make the ideals of American Democracy a reality.

For more information, contact the Amistad Research Center, 400 Esplanade Avenue, New Orleans, Louisiana 70116, or phone Grant Spradling at (305) 296-4639.



## OPPOSING VIEW

Mark A. Voll, pastor of United Church of Christ, Neillsville, WI, says:

Dorothy Gentry Kearney writes in Sept. KYP, "It is the 'Holy Comforter' which continues to undergird the spiritual renewal in our midst, but we often fail to identify it, and we sometimes forget to honor and respect it."

Ever since the UCC made spiritual renewal a priority of the denomination, I have been amazed at the fact that we no longer consider the Holy Spirit to be a Person of the Trinity! Do we identify God as "it"? Do we call Jesus Christ an "it"? There are plenty of UCC folk who don't like the use of masculine pronouns when referring to God, but have we reduced the Holy Spirit to a nonentity—an it?

To me, this is an intentional use of language which hopes to continue to deperson-

alize Almighty God. The attitude of those directing our UCC version of spiritual renewal seems to be that it's OK as long as it doesn't have too much to do with the Holy Spirit. Renewal is one thing; rediscovering the living presence and power of the Holy Spirit is quite another.

The Bible is not at all passive when it comes to the Holy Spirit. I challenge those in our denomination who are responsible for developing this priority to look more openly at the scriptural teaching on the Holy Spirit. But be careful UCC folk; you might be led by the Spirit to re-examine your liberal views on abortion and homosexuality and the role of the church.

But, maybe it's safer to keep the Holy Spirit an "it."

## PERSONNEL CHANGES

DALE SUSAN EDMONDS has been appointed associate for church empowerment by the Office for Church in Society. Ms. Edmonds will work with local churches, associations and conferences on justice issues. Reflecting theologically on social issues and seeking church support for key public policy campaigns also are part of her job. The former minister of education at Plymouth Congregational UCC in Fort Wayne, IN, she recently served on the UCC Executive Council. Her office is in New York City.

ANNETTE WALKER has joined the Office of Communication as public relations writer. Her responsibilities include writing for KEEPING YOU POSTED and UNITED CHURCH NEWS, writing press releases, covering meetings for the OC and performing other public relations functions. Previously, Ms. Walker was a freelance writer and independent radio producer specializing in Caribbean and Latin American issues.

## Disciples Top Office Restricted to Clergy

The General Board of the Christian Church (Disciples of Christ) has voted to retain a requirement that only ordained ministers may be general minister and president. It also voted to keep the dual title to embrace pastoral, theological and administrative matters.

In the UCC, the president has similar responsibilities and must be ordained.

## Int'l Youth Exchange Applicants Are Sought

Youths can still apply for the 1987-1988 International Christian Youth Exchange.

One ecumenical program covers high school students 16-18; the other offers voluntary service placements for persons 18-24. Participants stay a year in one of 26 countries. Apply by Dec. 15 to Carl Bade, UC Board for Homeland Ministries, 132 W. 31 St., New York, NY 10001, 212-239-8700.

## Articles Examine Theology Behind Mission Work

The theological groundings of mission work are explored in recent statements by past and present leaders of UCC-backed projects.

In the Sept. issue of *The Link*, published by the UCC's Council for Health and Human Service Ministries, Hobart A. Burch of Omaha, a past general secretary of UC Board for Homeland Ministries' health and welfare division, writes: "The theoretical realm of Christian social concern is everything which affects the total well-being of everyone, whether it is called spiritual, social, psychological, emotional, secular, material, or whatever. All is part of God's world and related to God's purpose."

Though God's purposes are for all creation, mission theologies need to give the poor special recognition, says Richard D. N. Dickinson of Indianapolis, dean of Christian Theological Seminary and a unit committee member of Church World Service, which the UCC helps to fund. In the May issue of *CWS Connections*, he writes: "The vivid witness through the covenant community strongly suggests that the poor and vulnerable have a peculiar and prominent role to play in God's creative/redemptive purposes."

The concept of "covenant" translates into a "partnership" approach for UC Board for World Ministries, writes executive vice president Scott S. Libbey in a booklet containing UCBWM's 175th annual report and 1986-1987 prayer calendar. For example, in the Philippines, "our covenant with our partner church stipulates that we will plan together" so that UCBWM resources go only toward causes "approved and commended by the United Church of Christ in the Philippines," he says.



Damien Waring

Poster person for the 1986 UCC Christmas Fund is retired pastor Kim On Chong, 76, who still does pulpit supply work for churches in Hawaii. The upcoming all-church offering goes toward emergency support and supplemental assistance to retired pastors and layworkers in need.

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